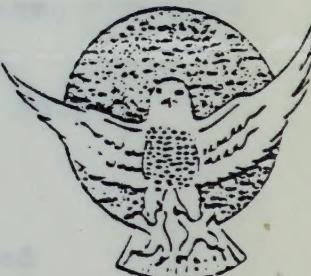


The Inuit and Inupiat youth movements of today, composed of young people raised in environments of social unrest among their youth, and the success of the First International Inuit Youth Camp in 1985, are signs that many young Inuit are beginning to take the action required to assume responsibility for their collective future.

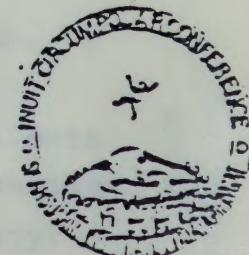
INTERNATIONAL INUIT YOUTH CAMP

essential to the formation of youth councils is the exchange of ideas and information among young people across Canada and around the Circumpolar North. In 1985 and the First International Inuit Youth Camp, organized by the Inuit Tapiriit of Canada and the Inuit Tapiriit of the Americas, young Inuit from Canada, Alaska, and Greenland got together in Igloolik, one of many ancient and active Inuit hunting sites, on the west coast of Baffin Island. This special event marked the beginning of a new awareness among Inuit of the potential for collective participation in their own communities. Several new youth councils were formed as a result of the camp.

The second annual International Inuit Youth Camp, scheduled for August 1986, will again welcome young Inuit from Baffin and Greenland. As in 1985, an invitation is extended to the Inuit of Frobisher Bay, the Inuit people of Frobisher Bay and youth participants. The camp will be distinctively Inuit in character, and will focus on the development of the communities, families, and potential to use future stability of northern communities in years to come. The camp will be held in Igloolik, a community that has been



INUIT TAPIRIIT OF CANADA



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INTRODUCTION

The formation in several Inuit settlements of youth councils, community bodies aimed at responding to social stress among Inuit youth, and the success of the first International Inuit Youth Camp in 1985, are signs that many young Inuit are beginning to take the action required to assume responsibility for their collective future.

The Inuit Tapirisat of Canada's youth council project recognises the symptoms of a profound malaise among Inuit youth, and that if solutions are to be found they will come from within Inuit communities rather than from outside. The project envisages the formation in each community of a youth council made up of young people using the human resources of the entire community in order to find the root causes of the problems, and to devise realistic solutions likely to be effective over the long term. There are now seven youth councils in the Canadian Arctic, and more will be formed in the near future.

Essential to the formation of new youth councils is the exchange of ideas and information among youth from across Canada and around the circumpolar Inuit homeland. To this end the first International Inuit Youth Camp, a joint project of the Inuit Tapirisat of Canada and the Inuit Circumpolar Conference, brought together in August 1985 Inuit youth from Canada, Alaska, and Greenland for ten days at Ikpik, one of many ancient and actively used Inuit hunting sites, on the west coast of Baffin Island. This very successful event marked the beginning of a new awareness among numerous delegates of the potential for initiating positive changes in their own communities. Several new youth councils were formed as a result of the camp.

The second annual International Inuit Youth Camp, scheduled for August 1986, will again welcome young Inuit from Alaska to Greenland. As in 1985, an invitation is extended to the Yuit, the Inuit people of Siberia, to send youth participants. The camp will be distinctively Inuit in character, and will focus on the development of the resources, abilities, and talents of youth, essential to the future vitality of northern communities, but stifled in recent decades by rapid change in Inuit society.

BACKGROUND

As southern administration has moved north, it has all too often ignored the aspirations of the northerners, and has sought instead to change them. The Inuit culture has as a result been damaged, and this is most evident among the young people, who make up over half the population. The education system has been disruptive, for it has made little effort to adapt to Inuit culture, preferring rather to use southern teaching methods and curriculum, promote southern values, and to teach almost exclusively in English. Young people have been expected by teachers to function as southerners during school hours, and expected by their parents and grandparents to function as Inuit when they return home. They have therefore been caught in between, in a frightening no-man's-land world where they belong fully to neither culture. They are proficient in neither Inuktitut nor English, and they lack sufficient skills to live off the land or find meaningful employment, of which there is in any case little available in the communities. Bored, frustrated, and alienated from their older relatives, who have trouble understanding them, many seek diversion in crime, solvent sniffing, and drug and alcohol abuse. Some, in desperation, commit suicide.

The future of a society rests with its youth; the future of the Inuit is uncertain. The basis of the youth council project is that the resources exist within the communities to find solutions which will work to reverse the current social breakdown and thereby strengthen Inuit society as a whole.

PROGRAM

The aims of the International Inuit Youth Camp are to provide young people with an opportunity to discuss freely their concerns, to help them build the self confidence which leads to a secure identity, and to help them acquire the knowledge and motivation necessary to begin youth council work in their home communities. This will be accomplished by means of activities and workshops on the following themes:

Inuit Culture

The concern is the erosion of traditional skills, values, and language. The camp is itself an experience in living by traditional means. Most of the food is obtained by hunting, and all must participate in the day to day running of the camp. Cooperation, patience, and hard work, which have been essential to the survival of the Inuit in a harsh and often unpredictable land, are required of all participants. Elders and other experts will give instruction and guidance on hunting, knowledge of the land, Inuit history and Inuit technology. Possible ways of revitalising the culture will be discussed, especially projects on which young and old can work together. Examples of these are language development, community theatre, and mapping of Inuktitut place names. Participants in the 1986 camp will learn how to collect and map place names, and will produce a local place-name map for the Ikpik area.

Education

Discussions will address deficiencies of the present system as young people see them, as well as ways which youth might contribute toward making improvements. These could include projects for improving general knowledge of the Inuit past through oral history and archival research, and curriculum development projects aimed at modifying the present school system in order that schools fulfill their intended purpose of strengthening individuals and communities rather than weakening them.

Youth Unemployment

Discussions will deal with alternatives for creating meaningful long term employment. Tourism, for example, is one area which offers considerable potential. Areas of employment now filled by southerners will be identified and discussed.

Leadership Training and Inuit Problem Solving Techniques

Southern style institutions and bureaucratic approaches have been difficult for Inuit to cope with. Inuit ways of solving problems are more effective but often conflict with southern methods. Discussion will centre around ways of dealing effectively with bureaucracy, and for reducing this area of conflict in a community.

Social Problems

Possibilities for reducing the symptoms of stress at the community level will be discussed. These will include peer counselling, which communities have identified as a potentially useful tool.

THE 1986 SESSION

The activities mentioned above will take place in early August, when approximately forty five Inuit youth representatives from across the Canadian Arctic, from Greenland, Alaska, and if possible, Siberia, will arrive at the Ikpik camp. There are a number of stone buildings there, the remnants of an alternative Catholic community run there in the 1970s. These are useful as shelters and meeting places. Tents will also be used, and some traditional sod houses may be built as well.

Elders, Inuit leaders, and cultural groups will visit and live at the camp, providing instruction, guidance, and supervision. The atmosphere will be a stimulating one, conducive to learning, personal growth, cultural enrichment, and creativity. We expect it will build on the results of the 1985 camp, making further progress toward the resolution of the major problems facing Inuit communities.

IKPIK FIELD SCHOOL

One of the aims of the youth council project is to improve communication between Inuit and southerners. Among the projected future uses of the Ikpik site is a field school to prepare southerners for work in Inuit communities. The first stage of this project will commence at this year's camp. The Inuit Tapirisat is inviting the Association of Canadian Universities for Northern Studies to select a maximum of ten undergraduate university students and two professors to attend the camp as observers. They will be responsible for their own travel and accommodation costs.

The Inuit Tapirisat has also considered Ikpik as a potential future site for running alternative programs for young Inuit offenders.

OUTSIDE SUPPORT

The camp will succeed only with outside assistance, and we are therefore appealing for contributions in the form of equipment, supplies, and funds. We are hoping the financial burden will be shared equally by the public and private sectors.



BUDGET

TRANSPORTATION

Scheduled service transportation cost, as listed below, for youth delegates, is based on youth fares as quoted by airlines. The fares quoted for elders and Inuit Youth Councils staff are based on excursion rates as given by airlines. We are hopeful that the scheduled service airlines serving the arctic regions will once again contribute further reduction to transportation costs over what we are able to obtain through regular youth and excursion fares.

SCHEDULED SERVICE TRANSPORTATION

<u>Origin</u>	<u>Participant</u>	<u>No.</u>	<u>Avg. Cost Each</u>	<u>Total Cost</u>
Greenland	Youth	6	\$ 257.25	\$ 1,543.50
Alaska	Youth	6	586.40	3,518.40
Soviet Union	Youth	6	586.40	3,518.40
<u>Canada</u>				
N. Quebec	Youth	10	2,053.55	20,535.50
Baffin	Youth	* 18	446.90	90,212.55
Labrador	Youth	10	852.40	8,524.00
Keewatin	Youth	10	983.20	9,832.00
Central	Youth	10	1,277.50	12,775.00
Western	Youth	10	1,066.00	10,660.00
All Regions	Elder	6	-	8,270.55
Ottawa	I.Y.C. Staff	4		<u>2,991.00</u>
				\$ 90,212.55

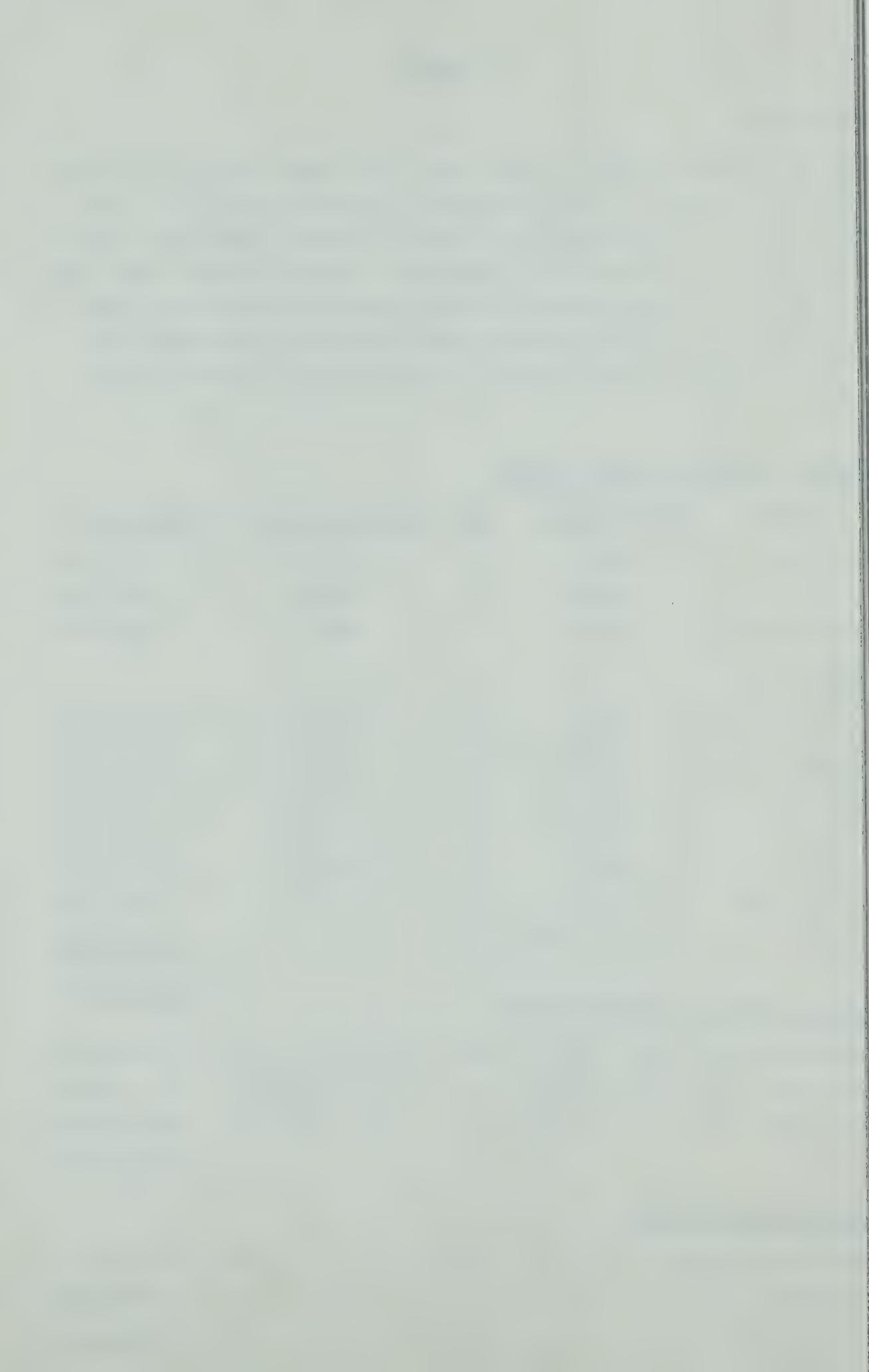
CHARTER SERVICE TRANSPORTATION

Passenger DHC-6 Twin Otter Trips...16 @ \$ 2,300.00	= \$ 36,800.00
Food DHC-6 Twin Otter Trips..... 2 @ \$ 2,300.00	= \$ 4,600.00
Fuel DHC-6 Twin Otter Trips..... 1 @ \$ 2,300.00	= \$ 2,300.00
	\$ 43,700.00

Transportation Total

Scheduled Service.....	\$ 90,212.55
Charters.....	\$ 43,700.00
	\$ 133,912.55

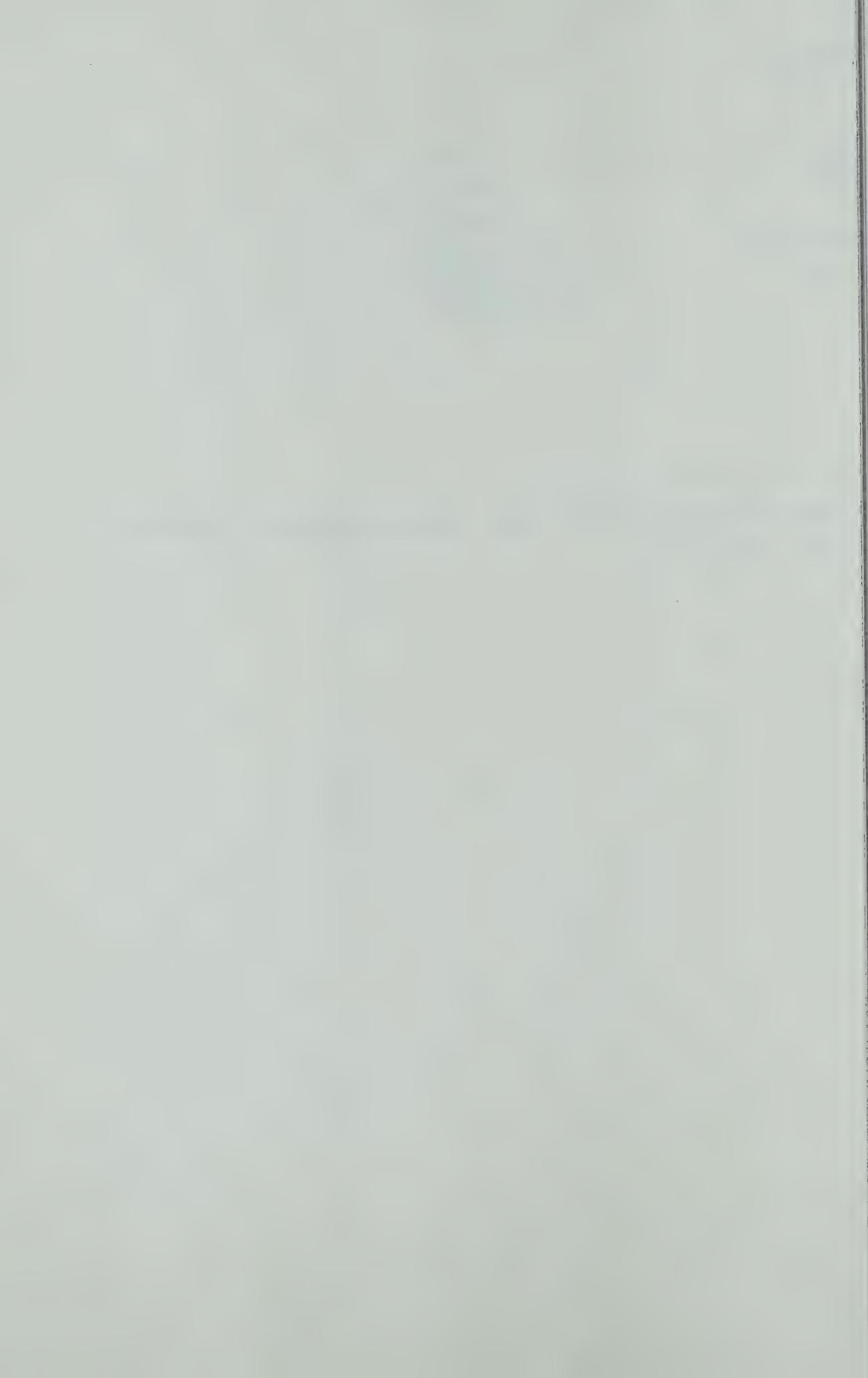
* Includes Toonoonik Theatre Group from Pond Inlet



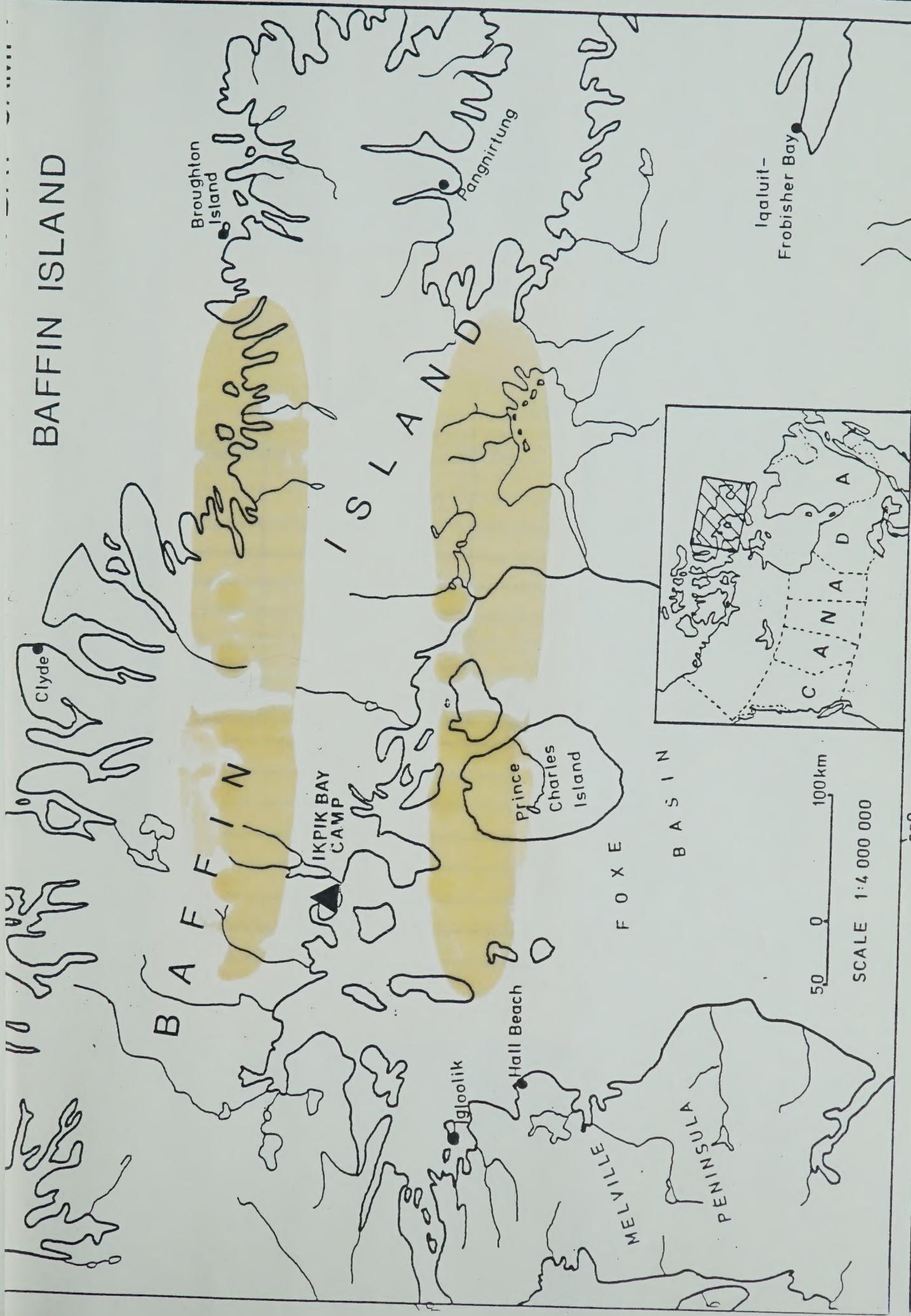
BUDGET cont'd

FOOD.....	\$ 2,300.00	*
EQUIPMENT.....	7,600.00	*
FUEL.....	7,192.44	*
TRANSPORTATION.....	<u>133,912.55</u>	
TOTAL COST.....	<u>\$ 151,004.99</u>	

* These estimates are based on the incurred costs on the 1985
Ikpik Bay Youth Camp.



BAFFIN ISLAND



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